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THE
Missionary Magazine

AND
 CHRONICLE.

CHINA.

EXTENSION OF THE NATIVE CHURCH AT AMOY.

WE have much satisfaction in announcing a further increase in the number of converts at Amoy; and, considering that prevailing opinions and habits render it difficult to extend the benefits of Christian instruction to the females of China, it is a peculiarly interesting circumstance that a considerable proportion of the regular attendants on public worship, and of the applicants for baptism at this Station, consists of females.

The Rev. Messrs. Stronach and Lea, under date Amoy, 30th June, ult., observe:—

“We are still favoured with many tokens of the Divine presence and blessing; and, though we have been called to mourn over the backsliding of some of the members, yet we trust that the Church generally does grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

“Since we last wrote, one of our male Church members has been removed from us by death. His name was Lim Ma chwan; he was the teacher of a boy’s School beyond the north gate of the city. During the fifteen months of his Christian life, and in his last illness, he gave full evidence of his union with the Saviour; and now his widow is resolved to follow in his steps, and is an applicant for admission into the Church.

“We are greatly encouraged by the increasingly large attendance of *females*, both at the meetings held during the week for their especial benefit, and at the Lord’s Day services in our principal Chinese Chapel.

“The baptism of eight converts—five women and three men, and also of seven infant children of Church members, took place on the morning of last Lord’s Day, the 26th inst. Mr. Lea preached the introductory discourse, choosing as his text, Ephesians iv. 5, ‘One Lord, one faith, one

baptism.’ He baptized the three men, and also one of the women, Yingbu, who is the wife of one of them, after each had publicly given very satisfactory replies to the various questions which he put to them. Mr. J. Stronach then addressed the other four women, and administered to them baptism. Then Mr. A. Stronach baptized the seven infants, after having addressed the parents on the Lord Jesus’ willingness to receive little children; and on their duty to train them up in His ways.

“*The female Church members now number sixty-five.* For their better supervision it was deemed advisable to ask them to select from among themselves three members of good standing, whom we might appoint as deaconesses. They accordingly chose Lim Seng hwat so, Ung hong siong so, and Tan bun-sui so, who are highly esteemed by the whole Church.

“About the same time we held meetings with the male members to consider the appointment afresh of six deacons, several changes having taken place since, four years ago, the last election was made. The six men now chosen by the Church, and set apart by us to fill the Deacon’s office are,—Tan tai, one of the old deacons; Chiong

teng-hong, who visited England along with the Rev. James Johnston; Ko-ko; Tan bun sui, whose wife has been elevated a deaconess; Lim tich; and Tan cho tek, who is Mr. A. Stronach's Chinese Teacher.

"One of these newly appointed deacons, Ko-ko, has been three years receiving instruction from one of the other Missionaries

here, and we think it highly advisable that he should be engaged as a Colporteur and Evangelist in connection with our Society, at a salary of 5 dollars a month. Mr. Lea will see to it that his time and his talents will be faithfully employed in the work of making known the Gospel."

We are gratified that our Brethren at Amoy have commenced itinerant labours in the interior. Hitherto this has been attended not only with difficulty but with danger, and it will be seen from the following letter, of our devoted brother, Mr. Lea, that serious obstacles are yet to be encountered in this important department of Missionary labour; but we entertain no doubt that as the character of the English Missionary becomes known in the Province, he will receive the courtesy and kindness conceded to him in the districts around Shanghae.

"Since my return from Shanghae," writes Mr. L., "I have paid repeated visits to the large city of Chiang chow foo. It is situated about forty miles inland from Amoy. Several attempts have been made at various times to introduce the Gospel there, but, owing to the opposition both of Mandarins and people, with no apparent result. At the time of the rebellion two Native Converts were preaching in the city. The one was beheaded, and the other made his escape with difficulty. Ever since that time the visits of foreigners, and, indeed of Native Christians too, have been regarded with suspicion and identified with insurrectionary movements around. I am glad to report that the feeling of the people is now decidedly more friendly. The Lord has opened the heart of one old man who possesses considerable property to receive us into his house. He himself is a confirmed opium smoker; but one or two of the younger members of his family manifest some interest in the Gospel. Several of them have begun to pray. I have stayed a week or more at a time, preaching constantly in the streets and in the temples. I cannot say that there is as yet more than a readiness to hear on the part of the people generally; but this, as contrasted with the unfriendliness and open opposition of former years, gives much room for encouragement. I only regret that all efforts, both on my own

part, and that of the friendly disposed residents, to obtain a house for regular preaching, have as yet entirely failed. A short time ago a young man, who had been a student with a brother Missionary at Amoy, returned to his home at Ching chow, and commenced meetings in his own house. But in a few days he was arrested by an officer, reprov'd, and ultimately beaten, and severely reprimanded by the Mandarins. All this is against us. The people are afraid to have anything to do with us. Still our old friend stands firm. In my last visit, which was immediately subsequent to this, I had determined to stay in my boat, thinking I might compromise him by going to his house. But no sooner had he heard of my arrival than he sent one of his sons to constrain me to take up my abode with him as usual. Still we feel the need of a place to which hearers of the Gospel may be invited for conversation and further instruction. Without, indeed, some place of this kind, little can be done during the heat of the summer, as open air preaching is then impossible. If we succeed in renting a house, I have little doubt that, with God's blessing, an opening will soon be made for the establishment of the Gospel. Prayer and perseverance will ultimately conquer. As it is, the seed is cast abroad, and although we cannot watch its growth and tend it as we wish, it will not be altogether lost."

TREACHEROUS VIOLATION OF THE TREATY WITH GREAT BRITAIN BY THE CHINESE.

By the last mail we received letters from our Missionary Brethren in reference to the late disastrous affair at the Peiho river, and although conveying no intelligence that had not previously reached this country, it will gratify our friends to perceive that the Missionaries are strong in the belief that this temporary check will, in the good providence of God, be rendered subservient to the ultimate and complete emancipation of China from that exclusive and tyrannical system which has so long shut her out from the arts, the civilization, and the religion of the Western Nations. Under date Hong Kong, 21st July, the Rev. John Chalmers, writes:—

“The present mail carries home very sad and startling intelligence from China. I need not enter into details, as you will doubtless receive them from other quarters. The Earl of Elgin’s treaty, with all that depended on it, has been brought to nought in one day. The Court of Peking has deliberately and unscrupulously violated solemn treaty engagements, and by an act of perfidy and mean treachery, made it evident that for any civilized nation to seek for friendly alliance with it is equally degrading and dangerous. The ambassadors of England and France were stopped on their way to Peking at the entrance of the Peiho, and while attempting to *force* their way through barriers placed at the mouth of the river, were attacked by the Chinese and driven back with heavy loss of men and vessels. * *

“This mad step on the part of the Emperor of China must surely prove fatal to his Government and hasten the downfall of his previously tottering throne. * *

“In Hong Kong and in Canton, which our troops hold, the effect of this new state of things in the North will probably not be serious. We are of course deprived of the protection which the treaty would have afforded in going into the country; but the Chinese here have received the intelligence with the greatest composure, saying, they expected it from the first. And so every thing goes on as usual. We do not, however, know what startling change any day may bring forth, and do well to remember that we are in the midst of our enemies.”

Our next extract is from a letter of the Rev. Wm. Muirhead, dated Shanghae, 7th July.

“You will hear by this mail of the present state of affairs in China. Mr. Bruce has returned to this place without having accomplished his object, while the events that have taken place at the North have plunged the community here in grief and sorrow. It seems that when the embassy reached Tern-tsin they found that strong barricades had been thrown across the river, and fortifications had been erected on both sides. Mr. Bruce demanded that these obstructions should be removed, which was refused; and the admiral then endeavoured to force an entrance. No sooner was this attempted than a fierce

cannonade began from the forts, which was replied to by the gun boats and continued for several hours. Several of the gun boats were completely disabled, and our loss was very heavy. In the morning a landing was effected, but notwithstanding the bravery of those engaged, they were obliged to retire, and many fell on the occasion. The issue of the whole was that our forces were withdrawn from the contest, after sustaining a loss of 464 men in killed and wounded. Several of the vessels could not be recovered, and were soon seized and plundered by the Chinese.

“Such is our present position, and it remains for the English Government to determine what is to be done. Of course the treaty is practically null and void, though it does not appear that we shall suffer much inconvenience at the Southern posts. The Chinese authorities will no doubt remain on the defensive, and confine the troubles to the North, unless we adopt hostile measures elsewhere. As to the people generally, they are highly pleased with the Imperial success, and many might be disposed to show their spirit on the occasion, but there is no indication of it at present. In so far as we are concerned, matters must remain as they now are until next year. It is now too late to commence operations, and it will require much time to obtain reinforcements.

“The first intelligence of the reverses that came to hand was overwhelming, but our minds were calmed by the assurance that the Lord reigneth. We regard the whole affair as providential, and have no doubt that in the issue all will appear to have been for good. In consequence of it we shall be withheld from reaping the advantages expected by the treaty for an indefinite period, but we believe that those will be greatly augmented when the time comes. We wait therefore patiently and prayerfully. Meanwhile our Missionary work can be prosecuted without interruption. There are vast fields in the surrounding neighbourhood which may be usefully occupied, and should our new Brethren arrive before matters are settled they can readily prepare for future work at this place or in the vicinity. So soon as the opportunity is given, arrangements

will be made for going into the Interior. We rejoice at the manner in which the Society and the Churches at home have responded to the call from China. Though a dark cloud has arisen it is only temporary, and ere long it will be dispelled. Let no one be discouraged by the painful events that have taken place, but be induced to pray more fervently that God will overrule the whole for His own glory and the greater prosperity of His cause in this heathen land.

“Mr. John and I have lately returned from a journey* into the country as far as the Yellow River. We went by another route than that taken by Mr. Wylie last year, and in our usual European dress. We preached freely in the different towns, and were allowed to go on without molestation. Our object was to ascertain the eligibility of different points for Missionary Stations, and we were enabled to form a definite opinion as to that part of the country. We wish to extend our sphere of labour as much as possible, while endeavouring to build up the various Churches in connection with us.

“The aspect of our Mission Stations is on the whole encouraging. About fifty persons are now under instruction at the different places, with a view to baptism; and as they are reported well of by the Native Brethren, and appear suitable to us, they will be received into Christian fellowship. Many of these have been under instruction for several months, and are recommended by the Native assistants settled among them.

“The different members of the Mission are well.”

* The notes of this journey reserved for our next number.

INDIA.

PROVINCE OF TRAVANCORE.

SINCE the commencement of the present year intelligence had repeatedly been received from this part of Southern India, detailing a series of gross outrages committed by the Soodras, the heathen natives of the higher castes, on their countrymen, and particularly on the *Christians* of the Shanar and other inferior castes.

The Province of Travancore, though nominally an independent or protected state, has been in reality, for more than seventy years, under the direct influence

of the British Government, in the person of its representative or Resident. The power of that officer is all but absolute: he selects the Dewan, the chief minister of the Rajah of Travancore, and his presence and counsels influence and guide the administration of the Native Sovereign.

The present British Resident, General Cullen, has held this office for more than twenty years past, and it is deeply to be regretted that his influence has been in no degree favourable to the progress of Christian Missions.

TRAVANCORE MISSIONS OF THE LONDON MISSIONARY SOCIETY.

These Missions are situated in the Southern part of the Kingdom of Travancore, and comprise the TAMIL Stations of *Nagercoil*, *Santhapooram*, *James Town*, *Neyoor*, and *Pareychaley*, and the MALAYALIM Stations of *Trevandrum* and *Quilon*.

The following Table will serve to convey some idea of the present state of the Mission:—

European Missionaries.	Native Agents, including School Masters and Mistresses.	Congregations.	Attendants.	Communicants, or Church-members.	Schools.	Scholars.
9	335	198	16,338	958	189	7285

RECENT OUTRAGES AGAINST THE NATIVE CHRISTIANS.

Numerous communications from the Missionaries, *most of whom have laboured in Travancore for more than TWENTY YEARS*, detail the violent and lawless proceedings which have recently been pursued towards the members of their several congregations, but more particularly against the *Christian women*. By the laws or Government regulations of Travancore, the Shanars, or people of the lower caste, were not originally permitted to wear any garment except a native cloth from the waist to the knees, leaving the chest and the upper part of the body entirely exposed. But as the people were brought under the influence of Christianity, this indecent exposure, particularly of the females, was felt as a great grievance; and the women, encouraged by the wives of the Missionaries, adopted a cotton garment in the form of a jacket, or loose spencer. This new article of dress was approved and confirmed by the reigning Sovereign of Travancore in the year 1814, and it has been ever since used by the Christian women of the province.

It should also be observed that the Shanars, though of inferior caste to the Soodras, their present assailants, are nevertheless their superiors in respect of intelligence, and not unfrequently of property also, having enjoyed the advantages of Christian education, and being trained in habits of order and industry; and on these grounds, as well as from aversion to their Christian character, they have been regarded with growing envy and dislike by the Soodras.

In Travancore, as well as in other parts of India, the Proclamation of the Queen, on assuming the Government, has been supposed not only to secure entire freedom to all classes of her heathen subjects, but to discountenance, if not forbid, all attempts to convert them to Christianity; and the Missionaries, in the prosecution of their labours, have been repeatedly accused of violating the commands of their Sovereign.

During the early part of the present year, these devoted Christian labourers were kept in a continual state of alarm, by threats of personal violence from the Soodras, *countenanced by many of the native officials*. It became necessary to guard their houses by night, lest they should be set on fire. No less than *nine Native Chapels were actually destroyed, many of the Native Teachers were waylaid and beaten, and, under false accusation, sent to prison. But above all, the Christian women, both in the public markets and on their way to their places of worship on the Sabbath, were rudely stripped of their upper garment, loaded with indignity, and not unfrequently treated with personal violence.*

These gross outrages having continued for several weeks, without any effectual interference on the part of the British Resident or the native authorities, for the protection of the injured Christians, or the punishment of the offenders, the Missionaries united in an urgent petition and remonstrance to the Rajah of Travancore, which they presented through the medium of General Cullen.

This petition, which bore date the 7th February, having produced no satisfactory result, the entire case was eventually referred to the investigation and decision of the Madras Government, and through the prompt and effectual interposition of Sir C. E. Trevelyan, the right of the Shanar women to observe the rules of decency in their attire, has been at length distinctly recognized and established.

The following documents are taken from "Copies of the official Papers sent from India, touching the recent Disturbances in Travancore," and printed by order of the House of Commons:—

COPY LETTER FROM SIR C. E. TREVELYAN TO GENERAL CULLEN, THE
RESIDENT AT TRAVANCORE.

“Madras, 6th May, 1859.

“DEAR SIR,—Having now perused the whole of the correspondence relating to Travancore, I am able to write to you with confidence.

“The recent proceedings in reference to certain females of the Shanar class, which have attracted so much attention both in England and India, require no comment from me. I have seldom met with a case in which not only truth and justice, but every feeling of our common humanity, are so entirely on one side. The whole civilized world would cry shame upon us if we did not make a firm stand on such an occasion. If anything could make this line of conduct more incumbent on us, it would be the extraordinary fact that persecution of a singularly personal and delicate kind is attempted to be justified by a Royal Proclamation, the special object of which was to assure to Her Majesty's Indian subjects liberty of thought and action, so long as they did not interfere with the just rights of others. I should fail in respect to Her Majesty, if I attempted to

describe the feelings with which she must regard the use made against her own sex of the promises of protection so graciously accorded by her.

“I, however, observe with pleasure that in his letter to you, dated the 12th of February last, Madava Rao, Dewan of Travancore, wrote to you as follows:— ‘The authority of the Sirkar having been vindicated, it may be desirable to take an early opportunity to consider what modification should be made in the Proclamation, so as to suit the requirements of altered times and circumstances, and satisfy parties as far as it may be possible to do so;’ from which I infer that His Highness the Maha Raja is sensible that the conduct of a portion of his subjects towards the Shanar women belongs to an age of barbarism, utterly unsuited to the present advanced stage of civilization in this country.

“By the Order of this Government, dated the 27th of January last, you were instructed to be careful to give no countenance to the idea that the British Government, of which you are the ‘Representative, recognises any exclusive distinctions, or the right of any set of men to prevent others from following, in all matters of social or domestic life, such course as they may see fit, provided it be not repugnant to public decency and morals. It will be your duty to impress these views on His Highness the Rajah, and to point out to him that such prohibitions as those contained in the circular Order of May, 1814, or in the Proclamation of the 3rd February, 1829, are unsuited to the present age, and unworthy of an enlightened prince, and that he is not to look for the support of the British Government in any attempts to maintain them, as respects any class of his subjects.’

“And by the further Order of this Government, of the 12th March last, you were informed that ‘the Government will hope to learn at an early date what arrangement has been made by the Dewan. The principle on which it should proceed has already been laid down by Government in the last paragraph of Extract Minutes of Consultation, 27th January, 1859. General Cullen will inform Government what communication he has held with His Highness the Rajah in furtherance of the instructions then conveyed to him. The degree of interference which for many years past has been exercised by the representative of the British Government in the affairs of Travancore, is so large, and his intervention so general, that the credit or discredit of the administration greatly rests with the British Government, and it has thereby become their duty to insist upon the observance of a system of toleration in a more decided manner than they would be at liberty to adopt if they had merely to bring their influence to bear on an independent state.’

“Since that time numerous petitions have been presented to Government by the inhabitants of Travancore, complaining of the ill-usage and indignities to which the Shanar women are exposed, all of which have been referred to you for an early report of what you have done in these cases with reference to the Orders of this Government of the 27th January, 1859.

“It is my earnest desire to support the just authority of the Maha Raja in his ancient dominions, and I know what is due to yourself as an old and deserving officer of this Government; but the case now before me is one in which the claims of public duty are of the most imperative kind, and I must therefore desire that you will, without further delay, yield obedience to the repeated

orders which have been conveyed to you, and report in detail what you have done in consequence of the resolutions of this Government, communicated to you on the 27th January and on the 14th of March last, and what the Maha Raja has done in consequence.

“To Lieutenant-General Cullen,

“Resident of Travancore and Cochin.

“I remain, &c.,

(Signed) “C. E. TREVELYAN.”

OFFICIAL ORDER, 6TH JUNE, 1859.

“The Resident of Travancore submits the copy of a Report from the Dewan, containing the proposals of His Highness the Rajah, on the subject of the dress of females of the Shanar caste.

“2. His Highness feels that the provisions of the Proclamation relative to the dress of the inferior castes, require to be greatly modified.

“3. His Highness proposes to abolish all rules prohibiting the covering of the upper parts of the persons of Shanar women, and to grant them perfect liberty to meet the requirements of decency in any way they may deem proper, with the simple restriction that they do not imitate the same mode of dress that appertains to the higher castes.

“4. His Highness would not have made even this reservation, were it not for the fear that the sudden and total abolition of all distinctions of dress, which have from time immemorial distinguished one caste from another, might produce most undesirable impressions on the minds of the larger portion of his subjects, and cause their serious discontent.

“5. A Proclamation to the effect above stated will be issued immediately.

“6. The Government are prepared to accept this concession as a practical earnest on the part of the Rajah, of his desire to put an end to the barbarous and indecent restrictions previously existing on the dress of the Shanar women.

(Signed) “T. PYCROFT,
“Chief Secretary.”

INCREASE OF CONVERTS AT NAGERCOIL, TRAVANCORE.

HAVING described in the preceding article the shameful outrages recently perpetrated in this province, we have much pleasure in stating that, since the restoration of order, twenty-eight adults, of whom *twenty were females*, connected with the Nagercoil Station, have been admitted to the rite of baptism. It thus appears, and the fact is not without significance, that the greater number of these new converts were drawn from the class which chiefly suffered from the late persecution. .

“On the 26th June,” writes the Rev. James Russell, under date, 14th July, ult., “I had the pleasure to baptize four men, nine women, and five children in Jamestown, (Eastern District of Nagercoil,) and to celebrate the Lord’s Supper with 115 men and 106 women. Truly it was a time of great

refreshing to my own soul. And if I may speak from what I saw among the Brethren I should say it was so to the greater number of them also. I dwelt much upon the Lord’s goodness in protecting them during the late disturbances; and spoke to them of the feeling of interest in them which had

been excited in the minds of Christians in England and Australia. On the following Sabbath, July 3rd, Mr. Dennis requested to be allowed to baptize those who were to be baptized in Nagercoil (Central District). Accordingly he baptized four men, eleven women, and six children who came in the morning; while I baptized those before

enumerated who came at noon. After that, the Lord's Supper was observed by 62 men and 60 women. Here again I am truly thankful to say that the Lord was in our midst, and that we found it good to be together. There are many more who are ready and fit to join the Church, but it is impossible to attend to them."

EDUCATIONAL INSTITUTION AT BANGALORE.

SINCE the latter end of 1856, when he returned to India from a visit to this country, the Rev. B. Rice has given a large portion of his time and energies to the work of Christian education, and we are happy to state that the Institution over which he presides stands high in public estimation, and holds out the promise of becoming a great blessing to the Native Community.

In a letter dated Bangalore, 19th July, ult., Mr. Rice observes:—

"The English Institution continues to prosper. Attendance, in both branches, upwards of 300. On my application, it has been lately affiliated to the Madras University. I felt this to be desirable in order to give it a status, and to stimulate the scholars to aim at a high standard. My object is to qualify those in the highest class to pass the University Entrance Examination, in the hope that any who may subsequently pursue their studies in the Theological Seminary may take a degree. Several friends have visited the School lately, and expressed their satisfaction with what they saw. Amongst others, Captain Parry of the 1st Fusiliers, stationed here,—a gentleman personally unknown to me—went in one day during my absence, and, after examining the boys, sent

two respectable Native lads (for whose instruction he pays) with a very kind note expressive of his interest in the School, and the high opinion he had been led to form of it. This is encouraging. It is pleasing also to observe good thoughts working in the minds of some of the scholars—thoughts which will I hope one day ripen into deeds, and lead to personal consecration to the service of the Redeemer. But apart from the influence which the School exerts upon the heathen, it is satisfactorily answering a very important end which I had in view in establishing it, viz., the affording a good education to the Christian youth who are growing up in connection with the Mission, and preparing them, I trust, for future usefulness."

SOUTH AFRICA.

INCIDENTS AT THE KURUMAN.

REFERENCE was made in our last number to the danger to which the Kuruman had been exposed from a threatened invasion of the Boers, and to the signal manner in which that danger had been averted: also to the obstacles which had prevented the young Missionaries from proceeding to their destination.

Concerning the state of things at Kuruman during this interval of suspense, some interesting particulars have been supplied by our devoted

Brother Moffat in the following communication; and we have the pleasure to add, that, according to the latest accounts, the young Missionaries, under the leadership of Messrs. Moffat and Helmore, were to leave Kuruman for the Zambesi about the middle of July :—

“I have for some time deferred writing to you,” observes Mr. Moffat, under date 22nd June ult., “in order to be able to give you some definite information regarding our circumstances and prospects. I feel thankful in now being able to say that the dark and ominous cloud which has so long hung over our intended proceedings has, to all appearance, vanished for the present. Considerable anxiety, expense, and loss of time have been occasioned by the threatened attack of the Trans-vaal Boers on this Station. As I appeared to be the one selected, on whom they intended to wreak their vengeance, many, solicitous for my personal safety, strongly recommended me to escape to a place of safety. It required but little reflection to convince me that should the Boers actually come, this step would be attended with disastrous consequences to the Mission. Mr. Ashton had resolved on leaving, in order to remove his motherless children to the colony. Mr. Mackenzie was also leaving for the same direction. Mr. Price resolved to remain with us to the last, but thought it prudent to remove Mrs. Price to Griqua Town, where Mr. Thomas was still sojourning. My son John also was inflexible in his purpose of remaining with me, from a conviction that we should still see our way clear to go on to our destination. Having thus resolved not to leave Kuruman, I would not remove any thing of the large amount of property on the Station, except upwards of 40 years’ correspondence, MSS., fire-arms, portraits, and other valuables which our children prized. Indeed, in the midst of all the threatening, I never for a moment harboured the idea of fleeing. I felt determined to be here to answer for myself, for I have yet to learn wherein I have swerved from my duties of a Christian Missionary, or given cause for the indignation expressed against me. Had I had means and time at command, I should have ridden to Mooi River and met the President and members of the Council, single handed, and convinced them that I deserved a vote

of thanks from them, for the manner in which I had conducted myself towards them and the natives, instead of being hung up by the neck or shot through the head. I never could bring myself to believe that, even had the Boers come, they would ever go the lengths of murder and pillage, so often reported that they would do. Be this as it may, we were deeply sensible of the critical position in which we were likely to be placed, and the inevitable scattering of the people, loss of property, and, above all, loss of life, should God in His all-wise providence permit such an event to befall the Mission. We appointed seasons of prayer. Prayers to the throne of our Heavenly Father were frequent and fervent. We were also comforted to know that a like spirit prevailed in the congregation at Union Chapel, Cape Town. To Him, therefore, who has the hearts of all men in His hands, we offer our heartfelt thanks—to Him be all the praise.

“Mr. Helmore, with his usual indomitable and persevering spirit, arrived here about the time that Messrs. Ashton and Mackenzie left, and soon after Mr. Thomas came from Griqua Town. Since then Messrs. Helmore and Sykes have been at Hope Town with waggons, and have just returned with the remainder of the goods sent from England, and I am happy to say that all hands are now at work preparing for our departure. The Makololo Brethren will likely start first, and go on slowly to better pasture, on account of their oxen. As the Station would remain entirely vacant by my departure, I have sent for our Native Teacher, Pauloe, who is no longer required where he was labouring among the Bakuena. A better native supply is not to be found. His praise is in all the churches, and his services, so far as preaching and attention to the affairs of the Church go, are of a superior order. Of course I must wait till he comes, and still be in time to overtake the Brethren.

“It is worthy of observation, that, during the last three months, notwithstanding the

distracted state of the public mind, more books, especially elementary ones, have been applied for, and we have a larger number of candidates than we have had for years past; nor has there been, for a considerable time, any call for church discipline. In January, six members were received among the Batlaros, our nearest out-station, and in February two were received here, and one re-admitted. Two Church-members have died: one, a man in the prime of life, cut off suddenly; the other, a woman, who was long on the bed of affliction. Both died in the faith and hope of the Gospel.

“Although we have had much cause for joy, we have also been called to mourn. Death has invaded the Missionary band. I have already informed you of the sudden

departure of Mrs. Ashton to her eternal rest. Then my son John was called to part with his firstborn. After that Mr. Sykes’s infant, and then his beloved wife. She was confined a little before the expected attack of the Boers. Though so near her confinement, at such a critical period, she was calm and possessed, having no desire to flee. She was a woman thoroughly devoted to the work, but of too feeble a constitution; and from the first she appeared to us, on that account, ill adapted for the toils of a Mission in a barbarous country. Our afflicted Brother is thus compelled to enter upon his work alone. I may also add to the above list, the recent death of a little daughter of Mr. Ross.”

PACALTSDORP.

OBITUARY OF AN AGED FEMALE CONVERT.

The following narrative is communicated by the Rev. T. Atkinson, under date 13th July ult.

“The humble subject of this notice was the first fruit of the labours of the devoted *Pacalt*, so well known by the earlier friends of the Mission cause, as a useful Missionary in the Cape Colony, and as the founder of this Station, then called *Haage (High) Kraal*. More than forty years have gone by, since he was called away from his labours among his little flock at this place. His name may be almost forgotten in England and other parts of the world; but not so here. He still lives in the affectionate recollections of many persons in South Africa, some of whom were brought to Christ by his instrumentality: among others, there yet remain a few at this Station. And now, after more than *forty* years, his first convert among the people here has rejoined him in the Church above.

“The name of our departed friend was Epeneta Jantje, the widow of Cornelius Jantje, who was for many years a valuable member and deacon of this Church, and who died in the year 1841. Her exact age cannot be ascertained; but it must have been above eighty years. She was born at a farm near

the Little Brak river, in the district of George. The Dutch farmer with whom she lived was kind to her and the other servants; having no children of his own, he took a great interest in such as were born on his farm. When she was about six years old, she was apprenticed to him for 25 years. During this time Cornelius Jantje, who had lived on another farm, came to live on the same farm with her, and became her husband. They then lived for ten years at Hartessbosch, (a farm about 30 miles from Pacaltsdorp,) and afterwards removed to this place, where they were residing when Mr. Campbell came on his first visit, in March, 1813. At the earnest request of the people for a Missionary, Mr. Pacalt was sent to them; he arrived shortly after, and began his labours among them. Our friend attended his preaching, and it was the means of her conversion. She was baptized on the 7th November, 1814. From her being the first fruit of Mr. Pacalt’s labours at this Station, he gave her the name of *Epeneta*, in reference to Epenetus, spoken of in Romans xvi. 5, as ‘the first fruits of

Achaia unto Christ.' She was thus a member of the Church of Christ at this place for a period of more than forty-four years; and her course during the whole of that time appears to have been steady and exemplary. She was in fact the mother of the Church and was looked up to in this character by all. She was exceedingly useful in a variety of ways. In her attendance upon her female friends at the season of confinement she was considered very skilful, and her services were much in request as long as she was able to render them; and even after her bodily weakness prevented this, she was often resorted to for advice. She was also zealous and active as 'a servant of the Church,' acting for many years as a kind of Deaconess; and in this capacity she was punctual and devoted in attending to the various concerns of the Church, and in superintending the cleaning of the place of worship. She was especially useful in exhorting and encouraging her fellow Church Members, and in leading on such as were inquiring the way to heaven. She was constant in her attendance at all the public services, till about six years ago, when her increasing infirmities confined her to her house, and most of the time to her

bed. Even then she continued her efforts to do good, by speaking to those who came to visit her, on the all important concerns of their salvation, or of the cause of Christ in connection with this Church.

"Her health was not apparently worse till about five days before her death, when she sank very rapidly, but retained all her faculties to the last. The day before she died she spoke with great difficulty, but did not cease from her endeavours to promote the eternal welfare of those around her. It was the Sabbath, and great numbers went to see her between the services. She addressed many of them personally, and sent messages of encouragement or warning to others who were unable to go to see her. She said to her pastor that afternoon,—'My Saviour has stood by me all these days, and He will not leave me *now*.' The fear of death was taken away, and very early on the following morning (Monday, the 20th June), she departed in peace, and exchanged the body of pain and the abode of poverty for the rest and the glories of that blessed state, where sorrow and sighing are known no more. She now rests from her labours, and her works do follow her."

ORDINATION OF MISSIONARIES FOR CHINA.

ON Wednesday evening, the 24th of August, Mr. John Macgowan, Student of the English Presbyterian College, London, was ordained at Trinity Presbyterian Church, Southgate Road. The Rev. John Kennedy, M.A., opened the service by reading the Scriptures and offering prayer; the Rev. W. Fairbrother, formerly Missionary in China, delivered an introductory discourse, describing Mr. Macgowan's sphere of labour; the Rev. Ebenezer Prout, Home Secretary, asked the usual questions; the Rev. W. Ballantine, minister of the church, presented the ordination prayer, and the charge to the Missionary was delivered by the Rev. Dr. Lorimer.

On Wednesday evening, the 31st of August, Mr. Robert Wilson, B.A., of New College, was ordained at Egham Hill Congregational Church. The service was commenced by reading suitable portions of Scripture and prayer by the Rev. R. Porter, of Staines. The Rev. W. Fairbrother gave an interesting statement of China as a sphere of Missionary labour. The Rev. W. Knight, minister of the congregation, proposed the usual questions to the candidate for ordination, and received from Mr. Wilson interesting and suitable answers. The ordination prayer was offered by the Rev. J. Macfarlane, of Windsor,

and the charge to the Missionary was delivered by the Rev. Professor Newth, of New College.

On Tuesday morning, September 13th, Mr. Robert Dawson, B.A., was ordained at High Street Chapel, Lancaster. Rev. J. Armitage, of Elswick, commenced by reading appropriate portions of Sacred Scripture and prayer. The usual questions were proposed by the Rev. Jas. Fleming, of London, and received from Mr. Dawson suitable answers. The ordination prayer was offered by the Rev. John Sugden, B.A., minister of the chapel, and the charge was delivered by the Rev. H. R. Reynolds, B.A., of Leeds. An additional service was held in the evening, on which occasion the Rev. W. Fairbrother, late Missionary in China, described the field of labour to which Mr. Dawson is about to proceed.

ORDINATION OF A MISSIONARY FOR INDIA.

On Friday evening, 16th September, Mr. F. Wilkinson was ordained at Howard Chapel, Bedford. The introductory devotional services were conducted by the Rev. J. O. Whitehouse, Missionary from India, who also described the field of labour. The Rev. P. Strutt, of Spalding, asked the usual questions, which were appropriately answered by the young Missionary. The Rev. W. Alliott, minister of Howard Chapel, offered the ordination prayer, and the Rev. J. Jukes, minister of Bunyan Chapel, delivered the charge. The Rev. J. P. Ashton, M.A., who will accompany Mr. Wilkinson to India, concluded the service with prayer.

ORDINATION OF A MISSIONARY FOR THE SOUTH PACIFIC.

The ordination service of the Rev. Henry Gee, student from the Bedford Academy, chosen by the London Missionary Society as one of their Missionaries to labour in Samoa, South Seas, was held in the Congregational Chapel, Woburn, Beds, on Wednesday, August 31st. The Rev. J. R. Smith, of Hockliffe, read and prayed. The Rev. C. Hardie, Missionary from Samoa, described in a most interesting manner the field of labour to which Mr. Gee is delegated. The Rev. Wm. Alliott asked the usual questions, which were explicitly and satisfactorily replied to by Mr. Gee. The Rev. J. Andrews (Mr. Gee's pastor), offered the ordination prayer. The Rev. J. Jukes, of Bedford, gave a most impressive and faithful charge to the young Missionary. The Rev. F. J. Hoyte, of Wirksworth, Derbyshire, and Mr. S. Porter, of Bedford, formerly fellow students with Mr. Gee, also took part in the service.



DEATH OF THE REV. JOHN CHRICHTON DICK.

It is our painful duty to announce that this promising young Missionary has been called to his rest and reward in a very unexpected and affecting manner. He had been appointed to a sphere of labour in the city of Benares, India, and sailed from this country in the "Chinsurah," bound for Calcutta, on the 7th March; but in the mysterious providence of God he was not permitted to reach his destination. The circumstances attending the death of our lamented young

friend, and the subsequent loss of the ill-fated vessel in which he sailed, are thus detailed by the Rev. W. H. Hill, of Calcutta, 8th August, ult. :—

“Wave after wave seems to roll over our Mission on this side of India in a succession of sorrows. While mourning over the death of our beloved Mr. Lacroix, and involved in an amount of work that is telling upon the health of all of us in Calcutta, we are now called to mourn over the death of another Missionary Brother whom we were so long expecting to aid us for a short time ere he joined his own station at Benares. Mr. Dick, I grieve to report, died at sea on the 27th June, of what was considered to be consumption. We have taken a copy of the log* of the ‘Chinsurah,’ which the chief mate allowed us to take, and I now forward it for your perusal and use. Mr. Johnson is writing to the afflicted mother. The stroke will be a terrible one for her to bear, but I trust God’s grace will sustain her. Mr. Dick was much beloved by all the family, and to his sister, Mrs. Johnson, who was confined with a son on the first of this month, we have not yet broken the melancholy intelligence. From what we hear of the character and abilities of Mr. Dick, the Society has lost a most efficient Missionary. May the Lord raise up others to supply the place of the departed. The ‘Chinsurah,’ after a five months’ passage, arrived at the Sandheads, when a fearful gale commenced and drove her out to sea, when her helm was much injured; and on her return to the river, owing to her not being able to obtain a steamer, she became a complete wreck. Nothing was saved but a few things belonging to the captain, and the ship’s instruments. It is a matter of deep regret that all Mr. Dick’s papers, letters, &c., were lost; so that the bereaved family can have no consolation from his last writings concerning those whom he loved. The boxes, &c., forwarded by the same vessel for different Missionaries have, of course, been lost also. The captain also died shortly before the wreck took place.”

*EXTRACTS FROM OFFICIAL LOG OF THE “CHINSURAH.”

“1859. May 10th. The Rev. Mr. Dick troubled with swollen legs and feet. Applied cooling applications and gave him a little medicine.

“May 20th. Quite recovered from the effects of swollen feet and legs, but am of opinion, from certain indications, such as constant expectoration and general debility, that he is in a far gone stage of consumption.

“June 26th. Much worse. Came into the cabin with dressing-gown and blankets about him.

“June 27th. After attending to all his wants he slept quietly till 3.30, A.M., when he again awoke, and I thought him much better; he seemed to breathe more freely. I got sundry little things for him, and he wished the quinine mixture, which I gave him. He then seemed very comfortable, and wished me to withdraw the light, as he felt inclined to sleep: this was about 5.30, A.M. Longitude 80. 36. E. Latitude 26. 13. S. Left James Perry, cabin boy, in his berth, to call if he required anything. At 6, A.M., the chief mate visited his berth. He was then apparently in a nice sleep, and breathing freely. At about 6.45, the chief mate visited him again. Same appearances. At 7 the chief mate visited him again, and noticed a marked difference in his face; called me, and reported the same. Got a looking-glass and put it to his mouth, when a slight

moisture could be discovered, which ceased shortly afterwards, and found he had expired. After a reasonable time had elapsed, I stripped off the bed clothes, and laid him out. Carpenter got under hand immediately a coffin. At noon found the body decomposing fast and smelling much. Put it in the coffin, and secured it down well ballasted. Removed the coffin on the deck for interment; kept the ship's bell tolling, and the ensign flying half mast high. Ordered the ship to be shortened sail, and brought to the wind. Mustered all the ship's company aft, and commenced reading the Protestant Burial Service, and interred the body on coming to the passage in the service; each feeling deeply affected, the deceased being very much respected by all on board. Our joint opinion is that he died of consumption.

(Signed) JAMES EASTAWAY, Commander.
JOSEPH R. WEST, Chief Mate.
FRANK PROUSE, Seaman."

PRAYER FOR MADAGASCAR.

TO THE FRIENDS OF MISSIONS.

VERY recent communications from Madagascar bring the welcome tidings of some slight alleviation of the sufferings of our afflicted brethren there, and while they regard this as demanding grateful acknowledgment of the Lord's goodness, they earnestly ask their friends in these lands not to become weary in praying for them. Every one interested in the progress of the Redeemer's Kingdom among the nations will rejoice on their behalf, in the season of comparative rest now vouchsafed, and will feel it a privilege to justify the confidence they feel in the continued supplications of those placed in more favoured circumstances. It has appeared to a number of their friends that, besides bearing them in faith and prayer before the mercy seat on other occasions, concert in prayer at some special season, either privately, socially, or more publicly, as may be deemed best, might tend to keep alive affectionate sympathy with them, and excite to earnest pleading with the Lord on their behalf. The evening of Thursday in each week, between the hours of seven and eight o'clock, has been selected for prayer for the Malagasy Christians, who, by the Saviour's grace, have borne their severe and protracted sufferings in a manner so honourable to His great name. All friends of Missions, who are interested for these afflicted brethren, are earnestly invited to unite, if practicable, in special prayer for them during some portion of the period above specified.

London, 24th September, 1859.

W. ELLIS.

The suggestion contained in the foregoing appeal from their friend Mr. Ellis so entirely accords with the feelings and sentiments of the Directors, that they would most earnestly recommend its adoption by all who sympathise with the suffering Christians of Madagascar. Through many a long year have these intrepid confessors endured, for the Gospel's sake, the extremities of persecution; and, while we feel it a privilege to afford any encouragement to their faith, or any solace under their sorrows,

we earnestly desire that the blessing may be secured which they ask in one of their recent communications, wherein they say:—"Make strong your prayers unto God for us, and your prayers, and our prayers which rise night and day, shall not ascend in vain."

ACKNOWLEDGMENTS.

- The thanks of the Directors are respectfully presented to the following, viz. :—
- For Rev. E. Storrow, Calcutta. To the Missionary Working Party, Staines, per Mrs. Morford—For a Parcel of Clothing. To Mrs. Tapp and Juvenile Friends at Hull—For a Parcel of Clothing and Useful Articles.
- For Mrs. Gordon, Vizagapatam. To the Young People of Howard Chapel, Bedford—For a Box of Useful Articles, value £28.
- For Mrs. Addis, Coimbatore—To the Carr's Lane Missionary Working Society, Birmingham—For a Box of Useful Articles, value £20.
- For Mrs. Macartney, Bellary. To the Carr's Lane Missionary Working Society, Birmingham—For a Box of Useful Articles, value £20.
- For Rev. Wm. Hillyer, Jamaica. To the Forest Gate Chapel Ladies' Missionary Association—For a Box of Useful Articles. To the Girl's Missionary Working Society, Crescent Chapel, Liverpool—For a Box of Clothing.
- For Rev. R. B. Taylor, Cradock—To Miss Allport, Camberwell, and other friends—For a Box of Useful Articles.
- For Rev. R. Birt, Peelton. To the Stepney Meeting Juvenile Association—For a Parcel of Useful Articles. To Mr. T. N. Clarke, Stroud—For a Bale of Calico, Twills, &c.
- For Central South Africa. To Mrs. Falkner and Family, Upton Hall, Southwell—For a Box of Clothing.
- For Mrs. Creagh, Nengone. To the Queen Street Missionary Working Party, Chester—For a Parcel of Clothing.
- For Rev. J. Jones, Mare. To Mr. A. Legge, Manchester—For a case of mills, calico, &c. value £20.
- For the Rev. W. Harbutt, Upolu. To the Ladies of Rev. J. Parsons' congregation, Stourbridge—For a Parcel of Clothing and Useful Articles.
- For Rev. T. Powell, Tutuila. To the Pupils of Mrs. Bullen's Establishment, Bootle—For a Box of Useful Articles.
- For Rev. A. Nisbet, Upolu. To the Pupils of Mrs. Bullen's Establishment, Bootle—For a Parcel of Clothing.
- For Mr. J. McArthur, Barbice. To the Ladies' Missionary Working Society, Poultry Chapel—For a Parcel of Clothing. To the Crescent Chapel Juvenile Working Party, Liverpool—For a Parcel of Clothing.
- To T. G.; to Mrs. Gordon, Parsons, Green; to Mrs. Waugh, Skipton; to Miss Clerke, Steward Street; and to a Friend—For Volumes and Numbers of the Evangelical and other Magazines.
- For the South Sea Missions, from Friends in Melbourne, Australia.
- For the Mare Mission, 17 Boxes and Parcels from Geelong, among which there are two dozen spades, and upwards of 7 hundredweight of nails from B. Poulton, Esq.; 7 Picks from Mr. Clarke, and 6 Hammer Picks from T. H. Hart, Esq. From St. Kilda, collected by Mrs. Robert Smith; 1 case Drapery, and other useful articles; 1 ditto Bonnets and Hats. From Collins Street Ladies' Working Society, 2 Boxes Garments; 2 ditto from Mrs. Gibbs' School; from Mrs. Sunderland, Richmond, 1 Box; Mr. Corrie, 1 Case Hardware; 2 doz. large Hammers from Mr. Powel. For the Rev. J. Parf, 1 Box from the Ladies' Working Society, Collin Street; and 1 ditto from Mrs. Gibbs' School.
- For Lifu. Collected by the Rev. Mr. Clark and Mr. White, Williams Town, 2 Boxes of Clothing and Tools.
- For Mrs. Turner, Samoa. By Mrs. Robert Smith 1 Box Clothing, and 20 Parcels of Clothing for 20 Native Teachers located in various islands. For Mea, 1 Box of Tools from Messrs. Thompson and Murray, Brighton. For Danger Island, 1 Box Clothing from Mr. Browning. For Aitutaki, 1 Box and 1 Parcel from Mrs. Fletcher. For Maruki, 1 Box from Mrs. Bitton.
- All these goods have been forwarded to Sydney, to go by the "John Williams," and will be very valuable to the parties to whom they are sent.

CONTRIBUTIONS TOWARDS NEW AND EXTENDED MISSIONS IN CHINA.

Previously acknowledged	11,932	14	1	land, per Rev. B. S. Hollis	5	0	0
Henry Hopkins, Esq., Hobart				A Thank-offering	5	0	0
Town	200	0	0	Mr. and Mrs. E. Thompson	5	0	0
A Friend in Ireland, per Rev. G. Pritchard	50	0	0	W. R. D.	5	0	0
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A. Curling, Esq.	25	0	0	COUNTRY.			
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Miss M. Rutt	25	0	0	Birdbush, A. Friend, per Rev. D. W. Evans	5	0	0
City Road Juvenile Association	10	0	0				
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A Family Contribution	6	6	0	Per Rev. J. A. James.			
Miss Humphrey, per Rev. W. Campbell	5	0	0	Mrs. M. C. Stewart, Montpellier	40	0	0
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	0 14 7	8 7 0		W. D.	2 8		
		0 5 2		From Ladies' Sewing Society, a balance...	13 7		
		8 1 10		Current marks	170 10		
Missionary Boxes.		Glasgow.		In sterling	£10 3 9	Disposition of the foregoing.	
Mrs. Carter	1 3 0	John Gray, Esq. (D.)		ST. PETERSBURG.		1. Towards the sup-port of Native Teacher, William Swan, by Miss Funck	
Miss S. Hornby	0 10 6	20 0 0		British & American Chapel.		3 0	
Miss Mary Wilcocks ..	0 3 6	Inverury.		Rev. E. Corbold, Pastor.		2. For Native Teacher, Alexandroffsky,	
Miss Lucy Brown	0 2 4	Congregational Church.		Mr. W. Lee, Treas.		Mrs. Bell	
Master B. Beddow	0 9 0	Rev. J. Miller.		Collected by Miss Mirrelees		Mr. and Mrs. C. Bell	
Master J. H. Smor-fitt	0 3 10	Collection at Ad-dress by Rev. J. Mullens		Koubles.		Miss Hoggart	
Master J. H. Smor-fitt, for India	0 4 9	3 3 1		A few Friends		Mrs. Manners	
Master F. Brown	0 2 0	0 11 1		Miss Carlberg		Mrs. Romanis	
	36l. 15s.	0 0 0		Miss Elis		Mrs. Stevenson	
		4 0 2		Mrs. Davison		25 0	
Horbury.		Perth.		Mrs. Doepp		3. For Native Scholar, Catherine Codman Ropes, at Nagercoil	
Rev. V. Ward.		Per John Gray, Esq.		Mrs. Eales		20 0	
Annual Collection ..	3 15 6	A Member of the North U. P. Church		Miss Funck		4. For Native Scholars at Salm School, India, Anna Louisa, Mary Appolina, Mary Louisa Catherine Herbert—by Miss Munns	
Less Expenses	74 13 7	5 0 0		Miss Mirrelees		52 6	
	6 16 6	Ditto, for China.....		Mrs. S. Mirrelees.....		John Moss, by Mrs. Moss	
	67 17 1	10l.		Mr. W. S. Mirrelees.....		13 50	
				Mr. Muir		Thos. Scates Ellerby, Mary Ellerby, Jos. Samuel Ropes—by Children of British and American Chapel Sunday School, and others.....	
Sheffield, &c., Auxiliary Society.		IRELAND.		Mr. W. S. Mirrelees.....		30 0	
J. W. Pye Smith, Esq., Treasurer.		A Friend in Ireland, by Rev. G. Pritchard.		Mr. M. Nystrom		5. For India, by Miss Carlberg	
For General Pur-poses	67 10 0	For Chinese Mission		Miss Sisson		8 0	
Wicker Congrega-tional Church, for Extended opera-tions in China	32 10 0	50 0 0		Miss Smart		6. For Widows and Orphan-aries	
	100l.	25 0 0		Collected by Mrs. C. Bell.		103 30	
		25 0 0		Mrs. Bell		7. For General Pur-poses	
SCOTLAND.		100l.		Mr. and Mrs. C. Bell		273 70	
Avoch.				Mrs. C. Bell		3. For the Missionary Ship	
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		English Congregational Church.		Miss Hoggart		Roubles 585 0	
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Rev. T. Brisbane.		Collected by Mrs. Henry Beckitt.		Mrs. Munns		£85 12 4	
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Miss Agnes Milne ..	0 4 4	5 0		Miss Livingston			
Public Meeting	5 17 7	Rev. James Smith.....		Master John Moss ..			
	10 10 0	8 8		Mrs. Moss			
		Collected by Mrs. Richards.		Mrs. W. Moss			
Dunse.		Mr. Coxon		Mr. S. Shepherdson ..			
Alpha, for Extended operations in China	5 0 0	Mrs. Langston		F. Y. P.			
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		Ditto, Collecting Box.		C. P. D.			
		2 8		Andrew Fraser			
		Mrs. A. Young		Rev. James Key			
		2 8		Mrs. Maxwell			
				Mrs. Thomas Rae			
				Mrs. Sevier			
				S. R.			
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				Two Friends			
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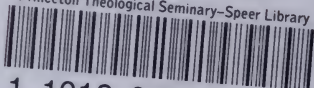
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